

*Time discovering Truth,
& Trampling on Falsehood.*



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L E T T E R

TO THE

Rev. Mr. *Elhanan Winchester*:

IN WHICH,

HIS THEOLOGICAL TENETS AND OPINIONS

ARE FAIRLY AND CANDIDLY EXAMINED AND CON-
FUTED, AS INCONCLUSIVE AND SOPHISTICAL.

Equum judica, et Nihil Temerè Credideris, sed tu te Consule.

BY DR. SINCLAIR.

Most Men, both Laity and Priest,
Make their Religion Interest;
And think that Church best, in which,
Themselves, the soonest can get rich.

L O N D O N :

Printed for the AUTHOR; and sold by WALKER, Pater-
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plegate; and all other Booksellers.

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TO
THE RATIONAL AND JUDICIOUS PART
OF
MANKIND,
THE FOLLOWING EPISTLE
IS
INSCRIBED,
BY THEIR
WELL WISHER
AND SERVANT,
THE
AUTHOR.

TO
THE NATIONAL AND HISTORICAL
OF
M. A. N. I. N. D.
THE FOLLOWING
PUBLISHED
BY THE
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Act of Parliament.

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TO THE

Rev. Mr. *ELHANAN WINCHESTER.*

SIR,

HAVE heard you preach, and I have read
a considerable part of the theological pro-
ductions, which have dropt from your pen — I
must own, that the latter contain abundance
of novelty, with some grains of ingenuity;

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nevertheless, I am of opinion, that they ought, like Dr. Graham's wonderful production, to be bound up in *linen*, and immediately buried in the cells of forgetfulness.

It is said in Scripture, *that the tree is known by its fruit*: if so, you are well known by your numerous productions, and extravagant assertions; and consequently you must be a very *big tree*, and a very *new tree*, such a tree as never appeared before in England, or any other country to my knowledge; and I assure you, Sir, I have consulted several of the ancients and moderns, but have never, as yet, come across your equal! It is true, nothing is impossible, as the poor Dutchman said, a man may bite his own nose seventy times a day, if God pleases, but I believe that both your nose and mine, will drop from their centers before the miracle takes place.

You are a *tree*, Sir, which as to your moral character and good intentions no doubt bear

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very good fruit; and I could wish that the whole human race felt for one another, and acted by one another, as you are said morally to do; — but with regard to your theological tenets and opinions, I am really very sorry to think, that you should have ever broached them, or that there ever should be one to believe them: — Useless and ridiculous notions indeed! They may ideally fill the minds of the weak and illiterate, with *Balsamum Vitæ*, or the Balsam of Life; but the minds of the sensible with *Tartarus Antimonialis*, or Emetic Tartar.

As men of sense, and who desire to be happy here and hereafter, let us be guided by reason and understanding, which most assuredly our God intended for our guidance and direction here: — Let us adore our Maker, and rejoice together, that error in judgment deserves not expulsion from him, if the intention be good: and let us not enter into those abstruse, metaphysical disquisitions,

quisitions, which you are unable to support, and which greatly baffle the understandings of the unlearned, without conveying any kind of instruction to their minds: — But to come more closely to the point. You advance, *that the Scriptures are to be taken in their plain literal sense, and in such a sense we are to believe them.* But how are we to do this, since most certainly, in their literal or external sense, they will flatly contradict our reason, and even themselves? ——— To PROVE IT ———

We read in the fourth chapter of Genesis, *that the Lord had respect unto Mr. Abel, and to his offerings; but he had not respect unto unfortunate Mr. Cain, nor to his offering:* And pray, Mr. Winchester, why? Sampson the strong bruiser, or pugillist, could not pay money, if he had it not. Neither could you or Cain bring firstlings of the flocks, if you had no flocks to bring them from. I suppose, nay really believe, that from his bringing the fruit

of the ground; or in other words, what he had to bring to the Lord, he would have brought lambs, kids, or ducks, as well as *green peas*, if he had them. — Now the Almighty, who is no respecter of persons or sects, but of the *pure heart*, in the external sense of this story, acts partially, and therefore it cannot be literally true, but must have a reference to the state of Cain's heart or his intentions; neither of which is mentioned in the sacred page, but left to be discovered by those, who search diligently into the word, and do not slothfully take it in its literal or external sense, which to do, I think is very sinful.

It is often said in Scripture, that the Lord is *angry* or *wroth* with his creatures; but this I deny, for it is utterly impossible for Him to be angry with any one: — If he was grieved, or angry with us for all our sins and errors, He would be much worse in his situation, than the poorest criminal in the cells of Newgate: He would be continually pestered with our follies.

The

The Lord is said to have set a *mark* upon Cain, lest any finding him should *kill him*: And he went out from the presence of the Lord, and dwelt in the land of *Nod*, on the east of Eden; and he there had a *wife*, and a clever fellow of a son named *Enoch*, who was both *mason* and *carpenter*, otherwise how could he have built a whole city by himself? But what is still more extraordinary, how could Cain be afraid of being *robbed*, or killed, if there were no more people in the world, than his aged parents; and how could he come by a lady! I one day asked a Jewish gentleman the same question I now put to you. He hesitated a considerable time, and then replied, *Sir, it is very different in the Hebrew language.* I told him, that I should be obliged to him for a sight of his bible, which he gave me: I read the whole chapter, by way of being sure, and I found that the translation corresponded very well. I then asked him, if he had another bible or manuscript by him. "No, Sir, that is the best and only Hebrew bible I wish to have." Well then, Sir, says I,

you

you are mistaken, I find no such difference between the Hebrew and the English translation as you say. The Gentleman then read it himself, begged my pardon, and said, that he had forgot how Cain came by his wife: —

“ The Lord made her, added he, out of one of her husband’s *ribs*, as he had made mother Eve:” — I thanked him for the information, and said I had always understood, that God had finished all his works on the sixth day, and that none of the ladies were made out of *ribs* but one, and I supposed she was very *bony*.

I shall in the course of this work, transcribe a page or two out of the book I last published, and I shall make several remarks on the literal sense of the word, and leave the probability or morality of them, to the judgment of rational beings: I mean, if they take them in the *literal sense*; whereas, if many of them are taken in a spiritual sense, according to the construction which that learned, great and good man,

Baron

Baron Swedenborg has put upon them, they will appear grand and beautiful, without description.

The first verse of the bible is falsely translated, as you may see in my *Critic Philosopher*, consequently, the world did not begin at the period you and the clergy tell us, neither is your chronology right, my friend. The most ancient Hebrew manuscript, which I could see in the Vatican library at Rome, in the Libraries of Paris, Leyden, &c. do not agree with the Septuagint.

The learned and ingenious Dr. Geddes is now publishing a bible, which I believe will convince the world of it. The modern translations, and the Greek Manuscripts do not agree with one another: *Ergo*, some of them must be wrong: and pray, Sir, how can it be otherwise, except you can prove, that all the Scribes were inspired, as well as the Prophets and Apostles, and not liable to mistake or error in transcribing,

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transcribing. Many of these men, like our hackney writers, did not believe what they wrote for the libraries of the great, some of whom no doubt, like others I could mention, kept their knowledge in their books, and not in their heads, and probably were more pleased with shew than solidity; as I assure you, on honor, I myself saw a Man purchase two sets of the *Spectator* to fill up his book-case; because they were *elegantly bound and lettered*. The bible was not always in the hands of the multitude, neither the materials which compose it, consequently error was not always subject to contradiction; I mean, when there was, nobody knew better. — There was a considerable time, you know, from Adam to Noah, so there was from Noah to Moses, who most certainly wrote the book of Genesis and the rest of the Pentateuch, who understood the bible when the Jews were in the Babylonish captivity, they there forgot, not only their language, but the very characters in which it was written. In

Egypt they all lived together in the land of Goshan, and consequently could not forget their own language; but in the Babylonish captivity, they were dispersed all over Chaldea, and Assyria, and so intermixed with the people of the land, that they were obliged to learn their language, and have their converse with them, being in a state of servitude. This appears to me, to be the reason why we meet with so many Chaldee, Persian, and Arabic words in the bible. — Thus you see, that error could not be avoided with regard to the letter, for every one knows that Mrs. Memory is exceedingly treacherous. That the Scriptures are not naked truths, as to the sense of the letter, but only appearances of such things, as might exist in nature, may be easily proved. . Why does the Psalmist say, *Open thou mine eyes, that I may see the wondrous things of thy law!* Was he bodily blind? No, Sir, he here means, or rather prays to the Lord, to open the internal sense of the Scriptures to him. *The secret of the Lord is among them that*
fear

fear him. What secret? The hidden mysteries
 of the word. *Out of the deep waters, have I*
cried unto thee, O Lord! 'What out of the bot-
 tom of the salt or fresh water?' Had poor David
 been a swimming and sunk, and even in the
 bottom, had he presence of mind and power
 to open his mouth, and beg of his Creator to
 bring him to the surface? Remember before
 you preach again, that waters in Scripture
 signify troubles or afflictions; I think such a
 miserable swimmer ought to have used *corks*,
 Mr. Winchester. You know the ingenious Jo-
 nah the son of Amittai, was three days and
 three nights in a *whale's belly*. Jonah must
 have been as little as Tom Thumb, otherwise the
 ullet of a whale could never have let him pass.
 Now is it possible for you, my friend, to jump
 down the throat of a pig, or a jack-ass? Or
 how wide do you think your own *œsophagus* to
 If Mr. Jonah was in the belly of a whale,
 any other fish, he must have breathed, and
 the whale must have opened his mouth, to sup-
 ply

fear

ply the gentleman with air. Can any man of sense, believe that this passage is meant to be taken in its literal sense? You may just as well believe, that you yourself have been in the belly of an unicorn: as I should suppose you have been in some strange animal's belly, otherwise how could you have imbibed such notions? Job the farmer in the land of Uz, you read in his book, cursed the day of his own birth. But what punishment could he wish to be inflicted on a day that was past; (long before he was born) as an Irishman once said; and why should he curse the innocent day because it did not shut his poor mother's womb to keep him from the light?

He wanted his mother to be in a bad condition, and even himself to be mangled by the surgeons. Doubtless you will here say, that our Lord makes particular mention of Jonah being three days and three nights in the whale's belly. I acknowledge it, Sir, but he spoke of

and indeed several times to men in the external sense of the word, or as they conceived things to be; for even his disciples had but a faint idea of the spiritual meaning of the Scriptures, as we may learn from these words and many others where they did not comprehend him. — *I have many things to say unto you, but I know you cannot now bear them.* They did not know that he was the Lord of the whole universe, but imagined, as you do, and as men thought, and as the word literally in consequence thereof, say, that there was one greater than he. — *Philip saith, shew us the Father; Jesus saith to him, have I been so long time with you, and hast thou not yet known ME, Philip?* He who hath seen me hath seen the Father, and how sayest thou then, shew us the Father? Believeest thou not that I am in Father, and the Father in Me? Believe me, that I am in the Father and the Father in Me. The xvith of St. John. The humanity was then nearly glorified; and Our Lord shewed himself to be God. The Roman Cartholic clergy, notwithstanding their strict

strict orders of abstinence and fasting from animal food in Lent, will eat, devour, gormandize, salmon, turbot, and all kinds of fish; wine, strong cordials, butter, cheese, eggs, and other things most profusely; and while they strain at a gnat they do not hesitate to swallow camels. — Their doctrine of transubstantiation, though literally true, according to the sense of the letter: *This is my body, and this is my blood*; you well know is quite repugnant to faith, and is a self-evident contradiction to the word of God, and the philosophical laws of matter; and surely, very contrary to reason.

Nevertheless, they tell us, that they have Scripture for it; and you say the same in favour of your opinions: — It is very true, you both have Scripture for what you advance; and so may ten more, all hold different opinions, and bring Scripture to confirm them, if they look only to the external sense of the letter. This is the reason of so many different opinions. If we
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take the word literally, we must, in spite of us, lay aside our reason, and give way to your wild enthusiastic ideas. We are allowed, nay even *blamed*, if we do not use our reason and sense, in our domestic affairs, and in all our walks through life; but we are by you, and several of the clergy, deemed ignorant and wicked, if we do not believe things, which absolutely contradict every particle of sense and reason, and even probability itself. Perhaps, few people are so credulous as the English, and few are on the other side, more apt to discredit reasonable and well substantiated facts.

Never were such a suspicious and mistrustful nation upon earth before. They are horridly afraid of one another; but we need not much wonder at it. If we reflect that there are more thieves and rogues amongst them than in any other nation in Europe.

The stories of the bottle, and of the miraculous quack at Hammer Smith, with many

more, do no honour to their judgment; and I am very sure, that your tenets and opinions of the blessed word of God, do still less honour to your reason.

You say in your third Lecture (page 172) "that Judah, or the daughter of Zion, shall thresh or fight at Jerusalem, and shall possess the wealth of all the heathen round about, which shall be gathered together for that purpose, gold, silver, and apparel in great abundance: This great gain shall be consecrated to *Jehovah*, and this great substance to *his service*, who shall come at that time, to be the King and the Lord of the whole earth."

I think nothing can come nearer blasphemy, than what you have here advanced. *My kingdom is not of this world, saith our blessed Lord.* Do you suppose, Sir, that the Father of the Universe will ever stand in need of money, apparel, or the riches of perishable beings! Astonishing indeed, what a different spirit, from
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what he had, when he sojourned amongst us before ! He then refused earthly titles and looked on pomp, grandeur, and riches as great evils ; and pointed out to us, that these were the inventions of man and not by his order. But according to Mr. Winchester, he will at his second advent, (in what is just mentioned) act as an earthly prince; he will use tyrannicide, and gather the wealth of men together (which can be nothing but as dust before him) for his purposes ; and he will order his people to pilage all nations to enrich his kingdom ! He, who once rebuked his revengeful followers, and told them, that he had not come to destroy, but to save the lives of his creatures, will, according to Mr. Winchester's doctrine, set all the nations of the earth by the ears !

Then shall you, Sir, and your hearers eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, of lambs, of goats, and of bullocks, all of them
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fatlings of Bashan. And you shall eat fat till ye be full. — My countrymen will then fare ill; for I am sure they would much rather live on oatmeal and kail, than live on the best blood of the land; and as for fat, every one well knows that it would poison a Scotchman sooner than arsenic.

You say St. John describes the Turks as horsemen, and their number as two hundred millions. I am very sure, that you and all the clergymen in the world, cannot prove that St. John here means the Turks. I should rather suppose, if the passage has any literal meaning at all, (which I cannot believe) that the four angels mean the four quarters of the globe, namely, Asia, Africa, Europe, and America; and that you are the American angel, who is to beat all the rest of the world into your opinions. — Out of your mouth issue fire, smoke, thunder and brimstone in abundance! 'Tis true the latter cannot issue fast enough to fulfil
your

your prophecies of burning up the world, as you must have at least two hundred millions of hog-heads of that mineral by you very soon, and even then you will not be able to burn up the solid and fluid, between Glasshouse Yard, where you preach, and the place of your birth in America. I could wish to know where all the brimstone is to come from. It has been reported that a great deal of it is used in the northern circuit, I mean in my country, to cure *uredo* or *scabies*, at least the English say so, particularly my late friend Dr. Johnson ; and I frequently prescribe preparations of it to my patients, especially in cutaneous disorders, and sometimes in asthmas, coughs, catarrhs of the cronic kind, and several disorders of the breast and lungs ; and sure I am, that many gentlemen of the faculty do the same.

If you had been chymist enough, you would have introduced salt-petre, and charcoal, with the sulphur, then we should have had gunpowder, which I think would much

better answer the purpose, than the single ingredient brimstone, and done more execution too, as there would be at least treble the quantity, and double the strength. And to go still more properly to work, we should make interest with the Turks, and borrow that great gun mentioned in your Third Lecture, (page 168,) and load it well, and blow up the world all at once, if we want to get rid of it. You know, Sir, that the work well begun, is half ended.

I never in all my life knew any person so fond of brimstone, big guns, battles and confusion as you are. What a great pity it is, that your relations in your juvenile days did not grace you with a cockade, a sword, and other accoutrements of war, and then send you to the grand Seignior. Oh! What a bold soldier you would have made!

Mr. Winchester, as you write and publish a great deal, be well guarded against the book-

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sellers; for as you take things in a literal sense
 they will most certainly get the advantage of
 you: because they take nothing in this sense,
 but all spiritually; I mean they take the spirit
 out of authors profits, or at least what ought to
 be theirs. And though many of them cannot
 read the title page of a book, and very few of
 them be able to judge between sound literature
 and flimsy compositions, yet you know, that
 they live very sumptuously both in town and
 country, and have impudence enough to look
 with contempt on their benefactors, or those
 they live by; I mean on men of the greatest
 genius and learning that grace and adorn our
 nation, whose productions fill the pockets of the
 bookfellers, while three fourths of the authors
 are starving in the garrets: for I am sure, he
 must be a cleaver fellow indeed who can earn
 sixpence a day in writing for the generality of
 bookfellers. Beware of the publicans also,
 Sir, for if you remember well they are ranked
 in the word before sinners, and very justly too;
 for

for I really believe, that there is not such a set of ungrateful finners, under the sun, as they are. Depend on the frowns of their supercilious brows, as soon as ever *votre argent* comes to a penny farthing, or whenever you are not regular in your visits.

Avoid the Doctors, and even the Apothecaries, because the parson ranks before the physician and the physician before the lawyer. You gentlemen in black take care of the soul; we take care of the body or life, and the gentlemen of the law are always sure to take care of the property. — The parsons and the devil are continually at war: he is for the soul, and they say that they wish it well too; so says the Doctor with regard to life and health, but Mr. Lawyer and the old gentleman never dispute; and I do not much wonder at it, for he is generally at peace with his own children, or such as he is sure to have at last.

It is rather a query to me, whether divinity, phyfic, and law, are not all three

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more concerned for the property, than any thing else. — 'Tis true, a few pence thrown into your plate, every holding-forth day; or three and sixpence now and then to a master attorney, do not amount to a vast sum through the year; but nothing less than gold will satisfy the physician or the counsellor; and methinks without being well paid for our labour, that neither you, nor we, nor they would be troubled about people's salvation, preservation, or property.

If the Doctor should happen to find the parson sick, I should be inclined to think that he would spare no pains to send him a-going; I mean dispatch him to the next world; for you surely well know, that there can be no sin in sending a gentleman to that kingdom, which he describes to others as infinitely more beautiful, pleasant, and happy than any other empire on this globe. And the clergy must be very sure of it, as they are ambassadors from thence: and

as

as they point out the way to others how to arrive at it, how can they miss it themselves?

It is somewhat very extraordinary, that you gentlemen embassadors cannot agree amongst yourselves, but that you should bring so many different stories from home, and you all have your credentials too! Nay, some of you are not only embassadors, but plenipotentiaries *extraordinary*: for instance, you yourself are amongst the first, for you can tell the very dimensions of the City of Heaven, which doubtless you have often measured; and you have been kind enough to inform us, that the streets are paved with pure gold, &c. &c. I should be afraid to trust any thing even made of silver, amongst the present generation, who are not to pass till all those things be fulfilled. — I am suspicious, Sir, that you are wrong in your calculations, and have not left room enough for us all; *fifteen hundred miles square*, to be sure, is a good deal of ground; but a man to live comfortably

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comfortably (as he must do in heaven, even according to your own account of it) ought to have a bit of a garden, a yard, &c. The Irish will want a few potatoes, the Scotch some cabbages, and the Welch you well know must have their leaks.

If the devil is what you and your brethren describe him to be, he is most certainly an ingenious clever fellow. He is according to your account of him, omnipotent (which belongs to God only) that is both in his own kingdom, I mean *hell*, and in this world also, and consequently, he must be well paid for his trouble, at least I should suppose so. What are his profits a year, for catching us, or how much salary is he allowed per annum; for broilling, gnashing, and tormenting his subjects? — Have a care, my dear Sir, the devil is no friend to embassadors.

When our Lord was asked, concerning the kingdom of heaven, he said it is *within you*,

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which

which makes me conclude, that the kingdom of evil, or hell, is also in the breast of the wicked, and that the big devil you mention, is nothing but a bad conscience. When we do good it is for ourselves, and our heavenly Father, who loveth the good and seeth in secret, will abundantly reward us; and when we do evil, it shall be placed to our account also, and we will sufficiently punish ourselves, without the help of your devil, as we will be ashamed, and unable to look unto the Lord, till our evils are taken from us, and even this must be done by our own consent, as we are free agents.

Our Lord commands us to pluck out our right eye; and cut off our right hand, if either of these members should offend us. Do you literally believe this, Mr. Winchester.—I knew a gentleman in Italy, who accidentally so injured his right eye with his right hand, that an inflammation took place, and by an improper ap-

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plication of medicine, very soon after a mortification ensued; consequently the medical gentleman ordered the eye to be extracted entirely for fear of a total mortification over the whole system. Do you not really believe, that the gentleman's right hand ought also to have been cut off, for offending his right eye?

I am rather inclined to believe, Sir, that if your hearers had been faithful in plucking out their right eyes, and cutting off their right hands, at every cause of offence, there would not be a right eye in your congregation: nothing would be left but stumps, and one *eyed christians!* I cannot see, why the left hand, if it offends another member, should not be cut off as well as the right. I am sure, it seldom can so well perform the functions of the right, as the right can do those of it, except you go to our left handed gentlemen; in them, I must acknowledge, that you will find abundance of art and dexterity, but then you ought

to remember, if ever you have seen such a thing, that the seat of the liver in these gentlemen is almost under the left armpit. The Scriptures literally say, *an eye for an eye; and a tooth for a tooth*; Pray, Mr. Winchester, what must the poor fellow do, who may have the misfortune to knock a tooth or too out of a person's head, and at the same time has not one left in his own jaw, to make up the loss? Must he give his antagonist his tongue, his ear, or his nose, by way of recompence? — To cut off either of the two latter, would greatly disfigure one, and I should much rather lose all the teeth in my head, though I have lost none yet, than lose my nose or my ear, but I think that loquacious gentlemen, such as Mr. —, ought to have had his tongue cut out long ago; for although it may not as yet have brought an inflammation into the glands of the person who holds it, I am well convinced, that it has inflamed the minds and opinions of many.

You

You relate (page 202 of your Third Lecture) that your friend has informed you, that more than *two thousand shocks of the earth* have been felt, since the earthquake in the year 1755, and you add, that there is no doubt, but great shaking, convulsions and commotions of the earth, will take place, when the Lord shall come.

Your friend and yourself are not only mistaken, but seem to be equally full of extravagance in your assertions. Though you are so fond of commotions, convulsions, and apoplexies, paralytic and hysteric fits, or shakings, yet you cannot tell how many of these have taken place in St. Martin's parish, within these twenty years past; and surely he must have been a very accurate observer indeed, who could inform you of all the commotions of the earth, which may have taken place since the year 1755; and instead of your 2000 shakings all the world over, he will venture to affirm,

firm, that you and your friend cannot prove, that even 1000 have taken place in that time. — This is what I call *meeting you half way*, Mr. Winchester.

It appears to me, that that bold fellow Charon, the ferry-man of hell, was figurative or typical of a methodist parson. He was an ill grown fat fellow, so are most of them; he had a big thick head, so have the generality of them; and how can it be otherwise, since lumber and trash, more than would fill my friend Mr. G——'s garret, compose the contents of their pates. He had a bushy grey wig, and beard of the same colour, which you well know, add to the dignity and consequence of a methodist parson. He had bleared eyes, so have many of them and their hearers from frequently howling and bawling about they do not know what. His rags were representative of their discourses. — Thus you see, that the prophesy, or account of your old friend Charon, is literally and exactly fulfilled.

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A methodist parson exclaimed once to his congregation. Oh, my friends, what a thing it is to be a Christian! It is of such magnitude, that any one of them, can go to the top of Jacob's ladder, and contemptibly look down, on all the misbelievers, just like mites in a piece of cheese!

A Christian, my worthy brethren added he, can take out his penknife and go to the doors of hell, he can sharp it on her gates, saying, *whittletee whittletee*, and the devil dare not say *buff* to his blankets! ye clowns in the gallery is not this good encouragement for you! ought you not *to rejoice* at such good news!

That few things have come to our hands as the antients understood them, is very certain, for even the meaning of the Heathen Mythology, or the hieroglyphics of the heathen deities, are lost long ago, or at least they must not be taken in the sense of the letter.

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Certain it is, that both religion and physic, were for many ages orally traditional : every father delivering down to his family, what he himself had in like manner received concerning the works of his Maker. — Man's vices, and consequently his diseases were few, and very, easily cured, by reason of rural exercise and universal temperance.

I suppose you are not so childish as to believe that *Acberon*, the son of Titan and Terra, was turned into a river, that *Achilles*, by being bathed or dipped frequently in the river Styx, became invulnerable, or that manly *Acteon* was changed into a stag or a jackass, for looking at a fine lady unrobed ; would not you have given a peep, my worthy friend ? Upon my honour I would, even if I ran the risk of being turned into a guinea pig !

I would wish to know, Sir, what salary that great mastiff cur *Cerberus*, with his three heads, received

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received from his friends for guarding the gates of hell; or where Jupiter's brains were, when Minerva sprung out of his head? Perhaps where Mr. ——'s are, *in his heels, if ever he had any*. — It appears to me, and indeed to my learned and worthy friend Dr. De La Lande, of the Royal College of Paris, when I last conversed with him, that the Hercules of the *Heathens* was equal to the Samson of the *Jews*: that *Mercury*, styled the messenger of the Gods, was nothing more than *Argentum Vivum*, or quick-silver; he is said to have presided over eloquence, sprightliness, and activity; and if you will freely use him, depend, Sir, on the word of a physician, that he will very soon lay all these powers as low in you as he has often done in some of my patients. — O Mr. Winchester, there is nothing like a little mercury!

Narcissus the daughter of Jupiter and Necessity, is said to have carried a pair of scales in one hand, and a whip in the other: that you

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want the former to weigh your opinions, with reason and common sense, there remains little doubt; and whether a taste of the latter, I mean the *whip*, would not now and then be of service to you, I will not take upon me at present, as a gentleman, to say.

Had the whole system of the heathen mythology, been in the bible, Mr. Winchester and his hearers would have believed it as divine facts; but most certainly no other book has sufficient consequence, in their opinion, to make even the most illiterate give credit to such stories.

You say that this earth is to be burnt up by fire, and by your favourite article brimstone.—The Lord I believe changeth not, consequently he will never undo what he has done. He is of the same mind to day, as he was yesterday; and so will eternally remain; and till you and the clergy can convince me that it is possible for him to change his mind, I shall never believe your assertions.

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assertions. If the Lord changed, he would not be *infinitely* perfect, which most certainly he is; as the very same laws and order which he established at first do remain to this very hour, and ever will. If he was changeable, so would day and night, summer and winter, and seed-time and harvest. So would all Nature, which we well know seasonably remains invariable; for though she may sometimes apparently change to our wonder and admiration, yet still she is the same in herself, and we are astonished at her, only from our own inability to judge a right of her causes and effects. — If the Lord is a changeable being, he cannot be eternal, but subject to anger, revenge, and other passions, which, indeed, you and the clergy have shamefully assigned to him. If this were the case, he would long ere now confined your dwellings to the regions of the moon, to which planet I really believe you belong.

Whoever reads your works, and believes

them, I mean your *shakings*, your *commotions*, your *thunder*, *brimstone* and *fire*; your *drying up the pools of water*, and your *battles* and other *confusions*, can in my opinion have but an unmerciful, horrid, and unjust idea of our heavenly Father, whose loving kindneffes and blessings descend on all his creatures, without respect of persons or sects. Your stories or prophecies can only be compared to a drunken man, who returns from the publicans in a state of intoxication, and in a great passion he breaks his chairs, tables, bottles, glaffes, and perhaps his wife's head. You say the Lord will *split* and *throw down the mountains*, *dry up the sea*, and *burn and destroy cities, towns, empires*, and even the *whole Globe*! — But why should the Lord be angry with the poor innocent globe for the offences committed by his creatures? By your account of him, he is more passionate and revengeful than Nero or Caligula. The former of these gentlemen set fire to his own city, and wished that all the Ro-

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mans had but one head, that he might chop it off at one blow. The latter rejoiced in putting his best friends to death, along with his enemies, and healed alike both friend and foe; and the Lord, according to you, will come down and fight, burn to ashes, destroy, and put to the sword all nations, and he will gather together all people against Jerusalem to battle, and the *city shall be taken, and the houses rifled, and the ladies ravished, storm and clouds will cover the land, death and destruction shall attend their march, two thirds of the inhabitants of the land shall die, and women shall eat their own children* (page 182, Lecture 3.) Take care, Mr. Winchester, that your mother does not rise up and eat you, as doubtless you will be in the battle. — Horrid to suppose, that this will be the order or by the permission of the Lord!

In page 14, of one of your discourses delivered in London, the 29th of April 1789, you say that the Lord will appear with the ensign

sign of the cross, carried before him, and the marks of the nails and spear in his side. — O, Heavens! what sores these rusty nails and spear must have made at first! — Near eighteen hundred years a healing, and not yet well! Bad Surgeons indeed, Mr. Winchester. Hang the ignorant fellows! why do not they call in a physician?

Could one imagine that any reasonable being would ever advance such an absurdity? — Suppose we were all now in personal appearance standing before the Lord, we would most certainly believe that he had been here, if he would but only say so; for we could never imagine that he would tell a falsehood. Who can be so hard of belief, as to doubt an assertion coming immediately from the mouth of his Creator in heaven? What service then would the marks of nails and an old spear be? — I think that a few nails would be of infinite service at present, to fasten the ears

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of some of the methodist parsons to Temple Bar, or the pillory.

In the fifth Chapter of St. Mark, we have an account of the greatest herd of pigs, (nearly two thousand in number) that ever before or after assembled in a field. Swine, I should suppose, were very useless in that country, as they were forbidden to be eaten; and there must have been a devil for every pig, otherwise all the pigs would not have been choaked in the sea; and then the poor man, out of whom the unclean spirits were driven, must have been as full of *devils*, as your head is full of ridiculous notions.

Who in his senses can ever believe this story, or take it in a literal sense? To suppose that the Lord could think of destroying a man's property, or to give orders to so many devils to enter into dumb creatures, and then send them all into the sea, is, in my humble opinion,

opinion, a species of wickedness. He who was kind and full of love to all his creatures, and who teaches a spirit of meekness, and charity, very different even from the most moral and sublime philosophers, that ever appeared before or after him, I say that divine Being, who took our nature upon him, and suffered for our iniquities, amply proved to us that true religion ought to consist in universal love and charity, not only to men, but even to every creature that breathes; and indeed the soul of the generous and good prove it.

In your 4th Lecture, page 205. *And they shall spoil those that spoiled them, and rob those that robbed them, saith Adonai Jehovah.* — This is tit for tat, Mr. Winchester, or a complete retaliation. — This is nothing like *love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you; that you may be the children of your Father who is in heaven.*

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for he maketh his sun to rise on the evil and on the good, and sendeth his rain on the just, and on the unjust. — His people, whether Christians, Jews, or Gentiles, (as doubtless there are good people in them all) prove in their love and proceedings with one another, that his good spirit is in them, and with them, and that it is a matter of very little import, what opinion men are of; for our Lord tells us, *that if ye know these things, blessed are you if you do them;* and I believe, that he will never ask you, or any other, of what sect or persuasion you were while on earth; and our knowledge of things will avail us nothing, if we act contrary to such knowledge.

I am suspicious, Sir, that some kind of a *windmill* is in your head; otherwise, I think, that you could never have been so fond of turning round, grinding, and mangling the Scriptures, to suit your own ideas and extraordinary opinions.

It is said in the sense of the letter, *that the*

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*Lord hardened the heart of Pharoah; and then smote him, and his people with sore plagues. — I can compare this to nothing but to the inhuman conduct of Nero, who ordered a certain of his officer's eyes to be taken out, and then had him punished for not seeing. What a strange idea you must have of the divine Being, even to suppose, that it is to be taken literally. He never tempted, neither can he be tempted. He is a merciful and just Father, whose love even to the brute creation, is not wanting; as you may read in Jonah, where he says, *And should not I spare Nineveh that great city, wherein are more than six-score thousand persons, who cannot discern between their right hand, and the left, and also much cattle?* These ladies and gentlemen must have been confoundedly ignorant, Mr. Winchester, not to have known the one hand from the other. Nevertheless, it shews that the Lord regarded even the cattle of the field. You say (page 233, Lecture 5) *that our**

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bleſſed Lord will come down, at one of the equinoxes, as they ſtand remarkably diſtinguiſhed in ſcripture: and you mention *Kennedy*, the *Irish* chronologiſt, as a kind of ſanction to what you advance. — If he deſcends at the autumnal equinox, I ſuppoſe you and your friends will aſcend at the vernal equinox. I ſhould be glad to be informed, if ever you were in a baloon; if you have not, I will ſend to *Mr. Lunardi*, and know how cold it is in mounting, at the time of the equinoxes; I ſhould think that a warmer day may be appointed for ſuch buſineſs. It is really very cold even on the Alps, I aſſure you, and it was extreme warm weather when I was there laſt.

Sir *Iſaac Newton* and others ſay, that a cannon ball would take a number of years to come from the ſun, to our globe, but according to you, our bleſſed Lord will perform double the diſtance in a day's time, which will be good travelling.

Mr. Kennedy has told a number of falsehoods, and advanced what neither he, nor you, or any living, can prove; and I am inclined to think, that you and he are in partnership. Who told you when time began, or how could it commence on the fourth day of the week at noon, at the autumnal equinox, and on a full moon day, (Page 233, Lecture 5,) as you say? If it began on the fourth day, three days must have passed, and a part of the fourth, then that was time lost. Neither you, nor Kennedy, knows any thing about it; but I imagine, that you were both conceived at the vernal equinox, or on a full moon day, for you seem to be nearly related to that planet.

In your 5th Lecture, p. 237, you say, "that our Lord will descend in such a manner, as to be within 90 degrees of all the habitable parts of the globe in his descent, or else some of the inhabitants will be below the horizon, and thereby will be reduced incapable of seeing him."

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him." If every one must see him, in matter, the eyes of the blind must be opened. The miners and pitmen must all come up; the sick must all get out of their beds, and those confined in the cells of Newgate, and other prisons, must be liberated, and such as are lame and unable to stand must be strengthened in the joints.

You and indeed the world say, that in like manner, as he ascended, so shall he descend. If so, it will be in a very plain manner, without pomp or shew, or without referring to many witnesses.

As you take the word in the literal sense, why do you, and your brethren so much dispraise thieves, and think them worthy of death? Theft, if not a virtue, is at least very near it, according to the letter; being used by many in all countries, and commanded and allowed by God himself. Fortitude, courage,
and

and boldness of mind, are commended by men as virtues; who is it then, that will not judge thieves to be virtuous? for of all men, they are the most stout, hardy, or at least most without fear. Both men and women, rich and poor, are daily of this faculty, as the hangman of Newgate and others can testify: and that it is allowed by God himself is evident; for if you look into the Bible, you will find in several places, that thieves have been beloved by God; for Jacob when he came out of Mesopotamia did steal his uncle Laban's kid; the same very Jacob stole his brother Esau's blessing; and yet God said, I have chosen Jacob and refused Esau.

The children of Israel stole the jewels of the Egyptians, and God commanded them so to do. David in the days of Abiathar, the high priest, did come into the temple and did steal the hallowed bread, and he also stole the poor

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man's wife ; and yet God said, " David is a man after my own heart."

In the external sense of the letter, even murder itself is several times looked on as no great crime.

Moses you know slew the poor Egyptian, after he had well looked about him, and hid him in the sand, by way of concealing him ; and honest king David put Mr. U. the Hittite, on the front of the battle, that he might the more easily seduce his ewe lamb. And your old cousin Elifha was the cause of many innocent lives to be lost ; and many other examples might be brought from the word to prove, that murder was not always looked upon as a heinous offence.

Whoever takes the word in the literal sense, will soon perceive a number of inconsistencies, and glaring contradictions in it. — Moses says,

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that he spoke to God face to face, and as a man speaketh to his brother; but our blessed Lord declares, that no man hath seen God at any time; and this is certainly a truth; for God is without form or parts. I mean the essence, which is manifested in the form of his love; for we could never have known any thing of God, had he not assumed our form.

If you take the scriptures in a literal sense, you know they say, *he that is unclean, let him be unclean still.* Very severe, Mr. W — in several cases. Would not you think it very hard, if you were attacked with a certain disorder, which to mention would make the ladies blush, to remain still, or continually unclean! Would you not curse, or at least blame the gentleman of the faculty for ignorance, in the immortal art of healing? *He that is filthy, let him be filthy still.* There are many such fellows in the world, and in the true sense of the word, I apprehend

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I have something to inform you of, which I think will please you, as you seem to be very fond of novelty.

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enthusiast, you and me heretics, and as for his frequent use of devilish, madness, sinful, hellish, he cannot be equalled by Tommy Todd, the walking fishmonger from Billingsgate. I ingeniously tell him, that he never had learning enough to read a single page of his bible, or two paragraphs of Swedenborg; and to prove it, I am going to call a meeting, and summon the gentleman. — That he is a rank presbyterian, who has discovered the immortal secret of damning one half of the world, that the other may be securely saved. He is a man void of education, and yet he pretends to have a perfect knowledge of grammar, and severely criticises the first paragraph of my Critic Philosopher, *governors of their own fellow creatures.*

Mr. H — — seems to know grammar, as he knows the Scriptures, and learnedly contradicts Dr. Louth late Bishop of London, (as the reader may see, under the word *own* in his grammar)

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grammar) myself, and even the Scriptures, where the word *own* is very properly used.

"Every tree is known by his own fruit, whose own examples strengthen all his laws." POPE.

Now are we to believe the learned Mr. H. ——— lately a wine bibber, in preference to Dr. Louth, Mr. Pope, a train of translators, and the author of the Critic Philosopher: I am rather inclined to believe, that Mr. H ——— had made too free with the contents of a bottle, that woeful morning he sat himself down to find fault with my productions. The old saying has just occurred to me, *ignorance ; and impudence, go together* and indeed, I am led to think, that they are inseparable companions. They reside with those poor mortals, who, puffed up with vanity and conceit, think that they have knowledge, and among the still more ignorant, or rather less cunning, pass for something, when in reality they know nothing. Bound up in the chains of superstition and error, they are ashamed to

make their appearance before reason, or to ask her advice in settling their opinions. Bewildered in the mists of self-conceit, they boldly venture to ridicule the handmaid of the Lord, I mean *reason*, which hath pointed out to us, the road to happiness, and amply shewn us that in acting contrary to her dictates, we inevitably bring upon ourselves, a complication of evils, which soon disturb our quiet, both of body and mind.

King *Crispin* and some of his methodist brethren, are going to practice physic, from the rules laid down in Mr. Westley's *Primitive Physic*. Lord have mercy on us, then Sir, particularly on you and me; for as sure as we now live, they will quack us to death! — If poor Mr. Westley and his preachers are as ignorant of divinity, as they were of physic, when they wrote their *Catch Penny Primitive*, I am very sure that they will soon poison the minds

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of all who are silly enough to hear them. Who but madmen would give fifteen grains of Sweet Mercury, to a sick person? I wish that the methodist parsons would try the experiment on themselves, then we should soon get rid of them. Who but illiterate knaves, would order the cold or hot bath indiscriminately, which Westley, the emperic and his preachers, have done more than once. I think that a good watering, or rather ducking, might be of service to these medical quacks, as it might in part brace up their ignorance and impudence, which heaven knows are grown to a monstrous size!

Now, Mr. Winchester, you see that I keep nothing a secret from you, but such as I have, I freely impart unto you, being well assured that you will make a good use of what you receive, and that you will never more believe the generality of the methodists, for though some of
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them will neither curse nor swear, yet they will lie, and cheat, with old father Harry! And while they pretend to believe, in a new birth, and are all gone through it without a mother too; and while they are exclaiming against the deluded predestinarians, they nourish a spirit, equally as wicked and uncharitable, by thinking that he or she, who may differ with them, and their illiterate preachers in opinions, cannot be saved. — Like an aged barber I once knew, (who honestly declared, that there were only three wise men in the world, namely, himself, Mr. Fox, and the King of Prussia) they think that they are the only people on earth, who know any thing of the spirit of God.

Our Lord told professor Nicodemus, that “except a man be born again, he cannot enter into the kingdom of God.” He certainly did not mean a natural birth, although the doctor

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so understood him, neither ought the Scriptures to be taken in the sense of the letter, *I say again*, because it is plainly declared. " And without a parable, he opened not his mouth." — The Song of Solomon itself, taken in a literal sense, reads like an obscene ballad. What do you think of these passages. " We have a little sister, and she has no breasts." I think beautiful breasts very agreeable to peep at, now and then; my worthy sir, what do you say to it? " His left hand is under my head, and his right hand doth embrace me." This is a very proper way of doing business, Mr. Winchester. " He shall lie all night betwixt my breasts;" this is a long time, and fit to tire any man, even Solomon himself, though he must have been a clever stout fellow, to do family duty, and content one half of his wives and concubines, whom I suppose were even at that rate very easily satisfied.

We read in the book of Proverbs, that a

horse-leech hath two daughters, crying, *Give give*. I should imagine, that these two girls are very disagreeable lasses, and rather dangerous to go to bed to, at least if they partake any thing of the nature of their old mother.— We never read of any beast, who could speak, but a jack-ass, which belonged to prophet Balam; and we find him poor fellow, much blamed; and pray, Mr. Winchester, let me know why? I do not believe that either ass, bull, or leech, ever spoke, except asses of methodist parsons, who bray like their hairy brethren.

You know the Scriptures, I am afraid, as Mr. Dryden knew the allegories of the ancients. He describes Lord Bacchus with a jovial face, instead of that fine beauty, which was his characteristic amongst them. Proteus with gray hair, though Virgil mentions no colour: The goddess of peace, he paints with wings, yet Virgil says nothing of peace, neither was she ever painted with wings before, — Who would wish her to have wings, or to fly away
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except those methodists, who cannot live with her? She is a goddess, whom most men desire to stay with them. Dryden describes Minotaur, with his lower parts brutal, and his upper parts human, which is quite contrary to the ancient figures, which have a bull's head, and are human below. He describes Aurora with a saffron streamer, in her hand, while Virgil is free from streamer or mixture: and he draws Mrs. Cybele by Bacchus's tygers, instead of her own lions. — Neptune with a gothic mace, and Janus, with a bunch of keys. Whereas the Antients represented her, with a key in one hand, and a long staff in the other. — Dryden is allegorical, when Virgil is literal but you are literal, where the scriptures are allegorical. As he in several places, gives the Deities attributes, which do not belong to them, so he misrepresents their actions and attitudes, in others. Thus, where Virgil speaks of Tisiphone as sitting alone, he represents

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her as a ghost walking at the head of others. Instead of Juno's flying to the earth, Dryden makes her descend to hell, and he as absurdly describes Sabinus, as resting his head on a little pruning-hook. — He did not understand Virgil, nor the beautiful allegories of the Ancients, and it remains a doubt with me, whether he knew the Roman language better than you know the Scripture language; I am very sure, that he did not understand the meaning of the words, *honestus, biformis, immixtis habenis*.

Our best poets and authors, have been too apt to mix the natural and allegorical ways of speaking together, which is very wrong in authors, but more so in translators, and interpreters, who can certainly have no right to meddle with the sense of an author.

I could have pointed out a thousand errors, in Dryden's Virgil, but the nature of this work will not permit me.

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We read in the book of Judges, of one Samson, a very strong Hercules, perhaps stronger than our Johnson the bruiser, who on his way to Timnah, in order to pay his addresses to an amiable young lady, he met with a fierce lion, who roared against him, and doubtless would have torn the poor fellow to pieces, he having no weapon of defence in his hand, had not the spirit of the Lord come upon him, and enabled him to rend the lion as he would have rent a kid. — Some time after we are informed, that he found honey in the lion's carcase; but how can the naturalist or the reflector be reconciled to the possibility of this story? Or how can the clergy account for it, or what system of morality does it convey? Is it not miraculous, how a *bee*, which is allowed to be an insect as delicate as industrious, could ever suck honey out of the rammish carcase of the king of the beasts, or ever think to lodge it there?

Samson is mentioned, in the same place, as being greatly enraged with his wife's countrymen for having plowed with his heifer: so therefore, in order to satiate his passion of revenge, he murdered thirty of them, and sometime after a thousand more; only with the jaw bone of some poor jack-ass, out of which bone, he afterwards extracted abundance of water to quench his thirst, after he had been setting fire to the tails of three hundred captive foxes, forcing them into the good corn fields of the Philistines — *A story*, which is neither fraught with good sense, probability, nor one single grain of morality; but one of the Jewish fables in which they would represent to us, that *they* were the only people on earth, who acted right, who knew the mind of the true God, and had his spirit at their own command, even when practising folly, and every species of wickedness.

They

They have ranked ill-natured Elisha and proud Joshua amongst the best of men: the first for depriving the innocently ignorant of life, only for telling him that the crown of his head was without hair; and the second for calling to heaven for a candle, in order that he might the better butcher his opponents, and be an instrument, as he said, in the hands of the Almighty, to deprive the wife of her husband, and the orphan of its father! — To make the sun stand still, till the blood of the human species was shed; or to call he or she bears out of the wood to kill such a number of innocent children all at once, were certainly never in the power of any Israelite: therefore, neither of these stories are naked or literal truths; neither do I think they belong to the sacred page of the philosophy of heaven, or at least if they do, they can only in their literal sense, point out to us that the best of men are given to revenge, and that, in the most cruel manner,

quite

quite contrary to the principles of religion and its author, who rebuked the revengeful, and told them, that he had not come to destroy men's lives, but to save them.

Aaron the parson, who cut the buttons out of his countrymen's clothes, and the ear-rings from their ears, in order to make a calf, which he was well convinced, would one day fill his own pocket, was typical of many of his brethren: for if we believe history, we will find, that very few species of wickedness have been practised, without the assistance of some priests, who too frequently and in all ages, have practised religion, in order to screen their vices. The multitudes of Lawyers and Divines, as they term themselves, have in every age, been the scourge of mankind; and happy is the country which invests them with the least power. Were ever the practitioners of law, or the teachers of religion, intended by God, or good men,

men, to oppress the human race, and render thousands of them for ever miserable? Surely no, although it is nevertheless really true. What benefit do we derive from our good laws, when we are obliged to employ another man, who perhaps will often demand more than double the very sum he is in search of? Acts of Parliament, be they ever so judiciously framed, are of little use to the poorer sort of people in this nation, since they allow so many locusts to ravage every where. — And how many of the human race have been massacred, for differing in opinion with their fellow creatures; and how often have the clergy, by judging wrong of God and his religion, prompted men so to do! Our Lord taught them very differently, but alas, they have found out a new method, and rejected that religion which was designed by God for the happiness of his creatures in this world and that which is to come.

Of

Of all the writings or comments I ever read, either antient or modern, on divinity, I declare that I never met with any thing equal to the principles of that bright and deep philosophy, contained in the works of Baron Swedenborg. Surely the Lord opened the internal sense of the word to him; and why should I or any one doubt it? The good in several ages, have been favoured with revelation, and have had their converse with heaven while upon earth; and if it pleased the Lord to open a communication between the spiritual and natural world in these our days, why should we think it strange or impossible for him so to do. It is too true, that persons of a contumacious turn of mind, consider every thing as impossible, that does not immediately fall within the compass of their own ideas; forgetting that the works of God are as unsearchable as they are wonderful, and that his ways surpass all human comprehensions! So warped are the
generality

generality of men from every sentiment of liberality, that those who discover a willingness to receive instruction, or who may differ from them in opinion, are condemned to ridicule and scorn. But to shew how reprehensible such conduct is, we need only reflect on the unbelieving Thomas, and the pointed exclamation of our Lord upon the occasion. Men of this untoward disposition, will take up the works of the good man, I have just mentioned from the impulse of curiosity, till recollecting themselves, they will toss them with contempt into some obscure corner, and upbraid their author perhaps in terms not the most liberal or pleasing. And yet, I am bold to say, that even such persons, invulnerable as they may be to the force of reason, might soon be convinced of the purity and excellence of these writings, would they but for a time divest themselves of prejudice, and impartially weigh the evidence brought in their support.—Nay, I have reason to

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believe,

believe, that how much soever they appear externally to condemn them, they nevertheless feel in their own mind, and vainly attempt to stifle an internal conviction of the absolute existence of revelation. Would they but wisely cultivate this internal evidence, and put on the solid reasoning of dispassionate men, the order of nature would then unfold itself to their view, and the stupendous works of Creation captivate their senses; until emulous of attaining the most exalted knowledge, they would seek the vast extent of space, and find the whole canopy of the word expanded for their contemplation. And thus familiarized in the wonderful properties of heavenly and earthly things, they would no longer consider Swedenborg's works, as the parent of wicked compact and infatuation, or the child of imposture, but would be sensible they contain the balsamic nutriment of truth and wisdom.

Those

Those who deny the reality of revelation, have surely never contemplated the mysteries of their own existence, nor the common occurrences that are inseparable from it; many of which are inexplicable when abstractedly considered, and only cease to strike us with wonder, because they are obvious. The Lord revealed the word, in the days of old to his servants; and if he pleases to open the internal sense of it in our generation, why should we ridicule the idea? Is he not the same God, filled with the same power?

We read in the Prophet Joel, " And it shall come to pass afterwards, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy; your old men shall dream dreams, your young men shall see visions, and also upon the servants, and upon the handmaids, in those days will I pour out of my spirit, and I will shew wonders in the heavens, and in the earth, blood, and fire, and

pillars of smoke." This prophecy has a direct reference to the time and doctrines of our Lord, and began to be fulfilled the very day when the Apostles received the Holy Ghost, as you may read in the Acts of the Apostles. " And it shall come to pass in the last days (that is in the last state of the church) saith God, that I will pour out of my *spirit*, upon all *flesh*, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my hand-maids, I will pour out in those days of my spirit, and they shall prophesy, and I will shew wonders in heaven above, and signs on the earth below."

Now it is very evident, that prophecy and revelation have not yet ceased, but that they commenced in a new light, when these words were referred to, and that the church in every age, has been favoured with lights thrown upon the word. Let us compare the present
time

time with former ages, when that impostor of Rome made the kings of the earth tremble, and we shall soon perceive, that the Lord has done a great deal more than that of favouring a good man with the internal sense of his word for the good of his creatures! It is true, you, Westley, and several others, are ungenerous enough to call him an enthusiast, or rather a madman, which I believe you do for political and obvious reasons. First, you have broached different opinions, to make a living, and you must now stand by them. Secondly, you are seemingly not philosophers enough to comprehend what he says, neither do you appear competent in my opinion, to read his works in the original, and compare them with the word. You allow that St. John had such an interview with Heaven, but you will not believe this, which is equally as probable, and I am sure as reasonable.

To conclude. — The first manifestation of the
 Godhead

Godhead is the divine essence, or love principle, which is in itself eternal, and incomprehensible to men. The second is the word or manifested form of that love which existed before all worlds, and by whom they were all made; and the Scriptures firmly assert that this word was, or existed in the beginning with God, and that *it was God*; that is, our Lord Jesus Christ, as to the divine humanity which came down from heaven, was one with the Father before the world was, the assumed human essence was also glorified, and made divine whilst in the world by acts of divine power. He was tempted like unto us, but he conquered and overcame all evils, and consequently was, himself, *God over all, blessed for evermore*. From whom this love principle, or soul of Christ, frequently called Father in the word, had its origin, is not given us, nor even the angels of heaven to know. The word declares that it had neither beginning nor end; but as we are in matter, we can have

no

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no idea of any thing which is said never to have had a beginning, or end.

I believe the Scriptures are of God, and that they contain the divine will revealed to man, but in such a manner that they shall prove a stumbling-block to those who take them in the sense of the letter only, or are not simple and pure in heart, to enter the Holy of Holies, or to search into the secrets of the word.

With regard to your ideas of universal redemption, I most sincerely and candidly tell you, that I think you have reasoned as a Christian, a philosopher, and a man of sense, and done more honour to the word of God than all the methodists that ever appeared in Europe. They say that some men must be eternally damned; and if so, Mr. Winchester, let them be of the number if they please, and not be angry with you and me, for having a more benevolent and charitable idea of our heavenly Father.

On the whole, Sir, I declare that I wish you and all the human race well, and shall be happy when at leisure to crack a bottle with you ; but remember that you are not to take this in the literal sense, as you do the Scriptures, since most certainly we intend to drink the wine contained in the bottle, and not to break the glass.

F I N I S.

